The Heavenly FOOT-MAN:

OR,

A Description OF *The Man that gets to Heaven.*

TOGETHER,

With the Way he Runs in, the Marks he Goes by: Also some Directions, how to Run, so as to Obtain.

Briefly Observed, and Published By *John Bunyan.*

To which is added,

A Catalogue of all Mr. *Bunyan's* Books, being Sixty, with the Title-Pages at length.

And it came to pass, when they had brought them forth abroad, that they said, escape for thy Life, look not behind thee, neither stay thou in all the plain: Escape to the Mountain, lest thou be Consumed. Gen. 19. 17.

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AN EPISTLE, To all the Slothful, and Careless People.

Friends!

SOlomon saith, *that* The desire of the slothful killeth him: *And if so, what will* slothfulness *it self do to those that entertain it.* The Proverb is, Pro. 21. 25. Pro. 10. 5. He that sleepeth in Harvest, is a Son that causeth shame. *And this I dare be bold to say, no greater shame can befal a Man, than to see that he hath fool'd away his Soul, and Sinned away eternal Life. And I am sure this is the next way to do it; namely to be* slothful, *slothful I say, in the work of Salvation. The Vineyard of the slothful Man, in reference to the things of this Life, is not fuller of Briars, Nettles, and*

stinking Weeds, shan be that is slothful *for Heaven, hath his Heart full of heart-choaking, and Soul-damning Sin.*

Slothfulness *hath these two Evils, first, to neglect the time in which it should be getting of Heaven; and by that means, doth in the second place bring in untimely Repentance. I will warrant you, that he who shall lose his Soul in this World through* slothfulness, *will have no cause to be glad thereat, when he comes to Hell.*

Slothfulness, *is usually accompanied with carelessness, and carelessness is for the most part begotten by senselessness; and senselessness doth again put fresh strength into* slothfulness: *And by this means the Soul is left remediless.*

Cant. 5. 2, 3, 4. Prov. 13. 4. Slothfulness *shutteth out Christ.* Slothfulness *shameth the Soul.*

Slothfulness, *it is condemned even by the feeblest of all the Creatures.* Go to the Ant, thou sluggard, consider her ways, and be wise. Prov. 6. 6. Prov. 20. 4. The sluggard will not plow, by reason of the cold; *(that is, he will not break up the Fallow Ground of his Heart,*

Heart, because there must be some pains taken by him that will do it,) therefore he shall beg in Harvest, *(that is, when the Saints of God shall have their glorious Heaven and Happiness given to them;) but the* Sluggard *shall* have nothing, *that is, be never the better for his crying for Mercy, according to that in* Mat. 25. 10, 11, 12.

If you would know a Sluggard *in the things of Heaven, compare him with one that is* slothful *in the things of this World. As*

I. *He that is* slothful, *is* loth *to set about the Work he should follow: So is he that is* slothful *for Heaven.*

II. *He that is* slothful, *is one that is willing to make delays: So is he that is* slothful *for Heaven.*

III. *He that is a* Sluggard, *any small matter that cometh in between, he will make it a sufficient* excuse *to keep him off from plying his Work: So is it also with him that is* slothful *for Heaven.*

IV. *He that is* slothful *doth his Work by the* halves: *And so it is with him that is* slothful *for Heaven. He may* almost, *but he shall never* altogether *obtain per-*

fection of deliverance from Hell; he may almost, *but he shall never (without he mend) be* altogether *a Saint.*

V. *They that are* slothful, *do usually* lose *the season in which things are to be done: And thus it is also with them that are* slothful *for Heaven, they* miss *the season of Grace. And therefore,*

VI. *They that are* slothful, *have* seldom, *or never good Fruit: So also it will be with the Soul-sluggard.*

VII. *They that are* slothful, *they are* chid *for the same: So also will Christ deal with those that are not active for him.* Thou wicked, *or slothful,* servant out of thine own mouth will I judge thee, thou said'st I was thus, *and thus*; wherefore then gavest not thou my money to the bank, *&c.* Take the unprofitable servant; and cast him into outer darkness, where shall be weeping and gnashing of teeth.

Luk. 19. 22, 23.

Mat. 25. 26, 30.

I. *What shall I say,* time *runs, and will you be* slothful?

II. *Much of your Lives are* past, *and will you be* slothful?

III. *Your*

III. *Your Souls are worth a thousand Worlds: and will you be slothful?*

IV. *The day of* Death *and Judgement is at the Door, and will you be slothful?*

V. *The* Curse *of God hangs over your Heads: And will you be slothful?*

VI. *Besides, the* Devils *are earnest, laborious, and seek by all means every day, by every Sin, to keep you out of Heaven, and hinder you of Salvation: And will you be* slothful?

VII. *Also your* Neighbours *are diligent for things that will perish: And will you be slothful for things that will endure for ever?*

VIII. *Would you be* willing *to be Damned for* slothfulness?

IX. *Would you be willing the* Angels *of God should neglect to fetch your Souls away to Heaven, when you lye a Dying, and the Devils stand by, ready to scramble for them?*

X. *Was* Christ *slothful in the work of your Redemption?*

XI. *Are his* Ministers *slothful in tendering this unto you?*

XII. *And Lastly, If* all this *will not move, I tell you, God will not be slothful*

or neglegent to damn you; (whose damnation now of a long time slumbereth not;) *nor the Devils will not neglect to fetch the, nor Hell neglect to shut its mouth upon thee.*

Sluggard, *Art thou* Asleep still, *art thou resolved to sleep the sleep of Death? will neither tidings from Heaven or Hell awake thee? wilt thou say still,* Yet a little sleep, a little slumber, and a little folding of the arms to sleep? *Wilt thou yet turn thy self in thy sloth, as* the door is turned upon the hinges? *O that I was one that was skilfull in lamentation, and had but a yearning heart towards thee! how would I pity thee! how would I bemoan thee! O that I could with* Jeremiah, *let my* Eyes run down with Rivers of Water for thee! *poor Soul, lost Soul, dying Soul, what a hard Heart have I, that I cannot mourn for thee: If thou shouldest lose but a Limb, a Child, or a Friend, it would not be so much, but poor Man'ois thy Soul; If it was to ly in Hell but for a day, but for a year, nay ten thousand years, it would (in comparison) be nothing: But Oh! it is for ever,*

Prov. 6. 11.

O

O this cutting ever, *what a Soul-mazing word will that be, which saith, Depart from me ye Cursed into EVERLASTING Fire?* &c.

Object. *But if I should set in, and run as you would have me, then I must* Run from all my Friends, *for none of them are Running that way.*

Answ. *And if thou do'st, thou wilt* Run *into the bosom of Christ, and of God: and then what harm will that do thee?*

Object. *But if I Run this way, then I must* Run from all my Sins.

Answ. *That's true indeed; yet if thou doest not, thou wilt* Run *into* Hell Fire.

Object. *But if I* Run *this way, then I shall be* hated, *and lose the love of my Friends and Relations, and of those that I expect benefit from, or have reliance on, and I shall be* mocked *of all my Neighbours.*

Answ. *And if thou doest not, thou art sure to* lose *the love and favour of God and Christ, the benefit of heaven and glory, and be mocked of God for thy folly,* (I will laugh at your calamities, and mock when your fear cometh;) *and if thou*

thou wouldest not be hated and mocked, then take heed thou by thy folly doest not procure the displeasure, and mockings of the great God; for his mocks and hatred will be terrible, because they will fall upon thee in terrible times, even

Prov. 1. 26. 27, 28. when tribulation and anguish taketh hold on thee; *which will be when Death and Judgment comes, when all the Men in the Earth and all the Angels in Heaven cannot help thee.*

Object. *But surely I may begin this* time enough *a year or two hence, may I not?*

Answ. *First hast thou any lease of thy life? did ever God tell thee thou shalt live half a year, or two months longer? nay, it may be thou mayest not live so long. And therefore*

Secondly, *Wilt thou be so sottish, and unwise, as to venture thy Soul upon a little uncertain time.*

Thirdly, *Doest thou know whether the day of grace will last a Week longer, or not? for the day of grace is past with some before their life is ended; and if it should be so with thee, wouldest thou not*

say,

say, O that I had begun to Run before the day of Grace had been past, and the Gates of Heaven shut against me, But,

Fourthly, *If thou shouldest see any of thy Neighbours* neglect the making sure of either House or Land *to themselves, if they had it proffered to them; saying, time enough hereafter, when the time is uncertain: And besides, they do not know whether ever it will be proffered to them again, or no: I say, wouldest thou not then call them Fools? And if so, then dost thou think that thou art a Wise Man to let thy Immortal Soul hang over Hell by a Thread of uncertain time, which may soon be cut asunder by Death.*

But to speak plainly, all these are the words of a slothful *Spirit. Arise Man, be* slothful *no longer, set Foot, and Heart and all into the way of God, and* Run, *the Crown is at the end of the Race; there also standeth the loving forerunner, even* Jesus, *who hath prepared Heavenly Provision to make thy Soul welcom, and he will give it thee with a willinger Heart than ever thou canst desire it of him. O therefore do not delay the time*

no

no longer, but put into practice the words of the Men of Dan *to their Brethren, after they had seen the goodness of the Land of* Canaan. Arise (*say they*) &c. for we have seen the Land, and behold, it is very good, and are ye still, (*or do you forbear* Running,) *Be not* slothful *to go, and to enter to possess the Land,* Judges 18. 19.

Farewel.

I wish our Souls may meet with Comfort, at the Journeys end.

J. B.

THE

THE CONTENTS,

Of the whole of this Book.

I. DOct. *after the words are opened, this Doctrine is laid down, namely,* That they that will have Heaven, they must Run for it. *P.* 3

II. *After that, the word* RUN *is opened by three other Scripture-Expressions.*

1. Flying. —— —— Page 4
2. Preſſing. —— —— 5
3. Continuing. —— —— 5

III. *After which, is laid down ſeveral* Reaſons *for the clearing of the Doctrin.* —— —— 5

1. *Becauſe every one that* Runneth, doth not obtain. —— —— 5
2. *Becauſe if they do not obtain, then will they* loſe their Running *alſo.* —— —— —— 7
3. *Becauſe the way is* long. 8
4. *Becauſe the time is* uncertain. 8
5. *Becauſe the* Devil, Sin, Hell, *and the* Law, Runs *after them.* 9

6. *Be-*

6. *Because, perchance, Heaven Gates may be shut shortly.* 10

7. *Because, if they lose,* they lose all; even *God, Christ, their Soules,* &c. 11

IV. *In the fourth place, I come to give some Directions, how to* Run, *so as to obtain.* *And they in all are Nine.*

1. *To get into the Way.* 12

2. *To* [illegible] *of my feet.* 16

3. *To* [illegible] *self of Incumbrances, that may hang on thee, or weights, to hinder thee.* 18

4. *To* [illegible] *By-Paths.* 19

5. *To take heed of* Gazing, *and* Staring *about thee, on things that do not concern thy* Running. 22

6. *Not to* [illegible] *ear open to every one that whistles after thee.* 23

7. *Not to be* Damned *with the Enemies thou art like to meet with, between this and the Kingdom of Heaven.* 26

8. *To take heed of* Stumbling *at the* [illegible]*ols.* 28

9. *To* [illegible] *Heart to God for an inlightened Heart, and a willing Mind.* 37

Mo-

Motives.

The Motives are Nine.

1. *To consider, there is no ways but this, thou must either* win *or* lose: *If thou* win, *thou* winnest all, *if thou* lose, *thou* losest all. 45
2. *The* Devil *and* Sin *do the best they can to make thee* lose. 46
3. *If* they *get the better of thee, thou* shall lose. 46
4. *Now the* Gates *of* Heaven, *and the* Heart *of* Christ, *are both* open *to thee.* 47.
5. *Therefore keep thy* Eye *upon the* Prize. 47.
6. *Think* Much *of them that are gone before. First, how* Really *they got in. Second, how* Safe *they are, how they are there.* 49
7. *Do but* Set *to the Work, and when thou hast Run thy self* down weary, Christ *will* carry *thee in* his Bosom. 51
8. *Or else, convey* new Strength *to thee.* 52
9. *Let the very* Industry *of the Devil and wicked Men, (I say) let the Consideration of their diligence to*

bring

bring their Designs to pass) provoke thee. 53

The Uses.

The Uses are Nine Also.

1. *To Examine thy self, whether thou art in the way or [illegible]* 55
2. *The Danger they are in, that grow weary before they [illegible] their Journeys end.* 57
3. *The Sad [illegible] of them that are Running quite back again.* 59
4. *[illegible] also that to this day Sit still, and [illegible]* 61
5. *This Doctrine [illegible] to them that began [illegible] since, to mend their pace.* 62
6. *That [illegible] Professors [illegible] Young Striplings outrun them[illegible]* 63
7. *They behave themselves [illegible] count [illegible] fast enough if they keep Company with the [illegible] and laziest Professors.* 63
8. *That [illegible] Professors [illegible] to keep others [illegible] out of Heaven.* 65
9. *The [illegible] or Last Use, wherein to provoke [illegible] heavenly Carriage of Lot [illegible] from [illegible], and the fear[illegible]* 66

Also, to consider, if thy Soul be lost, it is thy own loss, and [illegible] only wilt feel the smart thereof; 68

Together with a short Expostulation. 71

[illegible] the Contents of this little Book;
If thou [illegible] see farther, then thorow it look.

THE

Heavenly Foot-Man:

OR,

A Description of the Man that gets to Heaven.

1 Cor. 9. 24.

So Run, that ye may Obtain.

HEaven and Happiness, is that which every one desireth, in so much that Balaam could say, *Let me dye the death of the righteous, and let my last end be like his.* Yet for all this, there are but very few that do obtain that ever-to-be-desired Glory. In so much that many Eminent Professors drop short of a welcom from God into his pleasant place. The Apostle therefore, because he did desire the Sal-

Numb. 23. 10.

vation of the Souls of the *Corinthians*, to whom he writes this Epistle, layeth them down in these words such Counsel, which if taken, would be for their help and advantage.

First, Not to be wicked, and sit still, and wish *for Heaven*; *but to Run for it*.

Secondly, Not to content themselves with every kind of *Running*: But saith he, *SO Run, that you may obtain*. As if he should say, some, because they would not lose their Souls, they begin to *Run* betimes, they *Run* apace, they *Run* with patience, they *Run* the right way: Do you *SO Run*. Some *Run* from both Father, Mother, Friends and Companions, and this that they may have the Crown: Do you *SO Run*. Some *Run* through Temptations, Afflictions, good Report, evil Report, that they may win the Pearl: Do you so *Run*. *SO Run that you may obtain*.

Eccle. 12. Heb. 12. Matth. 14. 26. 1 Cor. 4. 13. 2 Cor. 6.

These words, they are taken from Mens *Running* for a Wager: A very apt Similitude to set before the Eyes of

the

the Saints of the Lord. *Know you not that they which Run in a Race, Run all, but one obtains the Prize? so Run that ye may obtain.* That is, Do not only Run, but be ſure you *Win* as well as *Run*. *SO Run, that you may obtain.*

I ſhall not need to make any great ado in opening the words at this time, but ſhall rather lay down one Doctrine that I do find in them, and in proſecuting that, I ſhall ſhew you in ſome meaſure, the ſcope of the words.

The Doctrine is this.

They that will have Heaven, they muſt Run for it; I ſay, *they that will have Heaven, they muſt Run for it.* I beſeech you to heed it well. *Know you not that they which Run in a Race, Run all, but one obtaineth the Prize, ſo Run ye.* The Prize is Heaven, and if you will have it, you muſt *Run* for it. You have another Scripture for this in the 12 of the *Hebrews*, the 1, 2, and 3. Verſes. *Wherefore ſeeing alſo*, ſaith the Apoſtle, *that we are compaſſed about with ſo great a Cloud of Witneſſes, let us lay aſide every*

weight, and the Sin which doth so easily beset us, and let us Run with Patience the Race that is set before us. And let us Run, saith he.

Again, saith *Paul*, *I so run, not as uncertainly, so Fight I*, &c.

But before I go any farther:

First, Flying.

Observe, that this *Running* is not an ordinary, or any sort of Running; but it is to be understood of the swiftest sort of Running: And therefore in the 6 of the *Hebr.* it is called a Flying. *That we might have strong Consolation, who have fled for refuge to lay hold on the hope set before us*; mark, who have *Fled*. It is taken from that 20 of *Joshua*, concerning the Man that was to *Flee* to the City of Refuge when the Avenger of Blood was hard at his Heels, to take Vengeance on him, for the Offence he had committed; therefore it is a *Running* or *Flying* for ones Life. A running with all might and main, as we use to say; *so Run*.

2. *Preſſing.*

Secondly, This running in another place, is called a preſſing, *I preſs towards the mark*; which ſignifieth, that they that will have Heaven, they muſt not ſtick at any difficulties they meet with; but preſs, crowd and thruſt thorow all that may ſtand between Heaven and their Souls. *So Run.* Phil. 3. 14.

3. *Continuing.*

Thirdly, This *Running is* called in another place a *Continuing* in the way of Life. *If you continue in the faith grounded, and ſetled, and be not moved away from the hope of the Goſpel of Chriſt.* Not to *Run* a little now and then, by Fits and ſtarts, or halfway, or almoſt thither; but to *Run* for my Life, to *Run* thorow all difficulties, and to continue therein to the end of the *Race*, which muſt be to the end of my Life. *So Run, that ye may obtain.* And the Reaſons for this Point, are theſe. Coloſ. 1. 14.

Firſt, Becauſe all or every one that *Runneth doth not obtain* the Prize; there be many that do *run*, yea and *run* far too,

too, who yet miſs of the Crown that ſtandeth at the end of the Race. You know, that all that *Run* in a Race do not obtain the victory, they all *Run*, but one wins: And ſo it is here, it is not every one that *runneth*, nor every one that ſeeketh, nor every one that ſtriveth for the maſtery, that hath it. *Though a Man do ſtrive for the maſtery, ſaith* Paul, *yet he is not Crowned, unleſs he ſtrive lawfully*; that is, unleſs he *ſo Run* and *ſo* ſtrive, as to have Gods approbation. What do you think, that every heavy-heel'd Profeſſor will have Heaven? what *every lazy one? every wanton and foolish Profeſſor*, that will be ſtopped by any thing, kept back by any thing, that ſcarce *Runneth* ſo faſt Heavenward as a Snail creepeth on the ground? nay there are ſome Profeſſors, do not go on ſo faſt in the way of God, as a Snail doth go on the Wall; and yet theſe think that Heaven and Happineſs is for them; but ſtay, there are many more that *Run*, than there be that obtain; therefore he that will have Heaven muſt *Run* for it.

Luk. 13. 2. Tim. 2. 5.

Second-

Secondly, Becauſe you know, that though a Man do *Run*, yet if he do not overcome, or win, as well as *Run*, what will they be the better for their running? they will get nothing. You know the Man that runneth, he doth do it that he may win the Prize; but if he doth not obtain, he doth loſe his Labour, ſpend his Pains and Time, and that to no purpoſe, I ſay he getteth nothing. And ah how many ſuch *Runners* will there be found at the day of Judgment? even multitudes, multitudes that have *Run*, yea *run ſo far as to come to Heaven Gates, and not able to get any farther*, but there ſtand knocking when it is too late; crying Lord, Lord, when they have nothing but rebukes for their pains. *Depart from me*, you come not here, you come too late, you *Run* too lazily, the door is ſhut. *When once the Maſter of the Houſe is riſen up, ſaith Chriſt, and hath ſhut to the Door, and ye begin to ſtand without and to knock, ſaying, Lord, Lord, open to us; I will ſay, I know you not, Depart*, &c. O ſad will the Eſtate of thoſe be, that *Run*, and *Miſs*; therefore if you will have

Heaven, you must *Run* for it. And *So run, that you may obtain.*

Thirdly, Because the *way is long*, (I speak Metaphorically) and there is many a dirty step, many a high Hill, much Work to do, a wicked Heart, World and Devil to overcome. I say, there are many steps to be taken by those that intend to be Saved, by running or walking in the steps of that Faith of our Father *Abraham*. Out of *Egypt*, thou must go thorow the *Red Sea*; thou must Run a long and tedious Journey, thorow the vast howling Wilderness, before thou come to the Land of Promise.

Fourthly, They that will go to Heaven, they must Run for it; because, as the way is long, so the time in which they are to get to the end of it, is very *uncertain*; the time present is the only time, thou hast no more time alotted thee, than that thou now enjoyest. *Boast not thy self of to morrow, for thou knowest not what a day may bring forth.* Do not say, I have time enough to get to Heaven seven Years hence: For I

Pro. 27. 1.

tell

tell thee the Bell may Toll for thee before seven Days more be ended, and when Death comes, away thou must go, whether thou art provided or not; and therefore look to it, make *no delays*, it is not good dallying with things of so great Concernment, as the Salvation or Damnation of thy Soul. You know he that hath a great way to go in a little time, and less by half than he thinks of, he had need *Run* for it.

Fifthly, They that will have Heaven, they must Run for it; because *the Devil, the Law, Sin, Death and Hell, followeth them.* There is never a poor Soul that is going to Heaven, but the *Devil*, the *Law*, *Sin*, *Death* and *Hell* makes after that Soul. *The Devil your adversary, as a roaring Lion goeth about, seeking whom he may devour.* 1 Pet. 5. And I will assure you the *Devil is nimble*, he can run a pace, he is light of Foot, he hath overtaken many, he hath turn'd up their Heels, and hath given them an everlasting fall. Also the *Law*, that *can shoot a great way*, have a care thou

keep

keep out of the reach of those great Guns, the Ten Commandments. *Hell* also *hath a wide Mouth*, it can stretch it self farther than you are aware of; and as the Angel said to *Lot*, *Take heed, look not behind thee, neither tarry thou in all the plain*, (that is, any where between this and Heaven) *lest thou be consumed*. So say I to thee, take heed, tarry not, lest either the *Devil*, *Hell*, *Death*, or the fearful Curses of the *Law* of God, do overtake thee, and throw the down in the midst of thy Sins, so, as never to rise and recover again. If this were well considered, then thou, as well as I, wouldst say, *They that will have Heaven, must Run for it*.

Gen. 19.

Sixthly, They that will go to Heaven, must run for it; because, *perchance the Gates of Heaven may be shut shortly*. Sometimes Sinners have not Heaven Gates open to them, so long as they suppose: And if they be once shut against a Man, they are so heavy, that all the Men in the World, nor all the Angels in Heaven, are not able to open

open them. *I ſhut, and no man can open,* ſaith Chriſt. And how if thou ſhouldſt come but one quarter of an Hour too late, I tell thee it will coſt thee an Eternity to bewail thy miſery in; *Francis Spira* can tell thee what it is to ſtay till the Gate of Mercy be quite ſhut; or to run ſo lazily, that they be ſhut before thou get within them. What to be ſhut out! What out of Heaven! Sinner, rather than loſe it, *Run for it*; yea, and *So Run that thou mayſt obtain.* Rev. 3. 7.

Laſtly, Becauſe, *If thou loſe, thou loſeſt all; thou loſeſt Soul, God, Chriſt, Heaven, Eaſe, Peace*, &c. Beſides, thou layſt thy ſelf open to all the Shame, Contempt and Reproach, that either God, Chriſt, Saints, the World, Sin, the Devil and all can lay upon thee. As Chriſt ſaith of the fooliſh Builder, ſo will I ſay of thee, if thou be ſuch a one who runs and miſſeſt; I ſay, even all that go by, will begin to mock at thee, ſaying, *this Man began* Luke 14. 28, 29, 30.

to

to Run well, but was not able to finish. But more of this anon.

Quest. But now should a poor Soul do to *run*? For this very thing is that which afflicteth me sore, (as you say) to think that *I may Run, and yet fall short.* M' thinks to fall short at last, O it fears me greatly! Pray tell me *therefore, how I should Run?*

Answ. That thou mightst indeed be satisfied in this particular, consider these following things.

The First Direction,

If thou wouldest so Run as to obtain the Kingdom of Heaven, then *be sure that thou get into the Way* that leadeth thither. For it is a vain thing to think, that ever thou shalt have the Prize, though thou runnest never so fast, unless thou art in the *Way* that leads to it. Set the case that there should be a Man in *London*, that was to run to *York* for a Wager: Now though he run never so swiftly, yet if he run full *South*, he might run himself quickly out of Breath, and be never the nearer the Prize, but rather the farther off. Just so is it here, it is

not

not ſimply the Runner, nor yet the haſty Runner, that winneth the Crown, unleſs he be in the *way* that leadeth thereto. I have obſerved, that little time which I have been a Profeſſor, that there is a great *Running* to and fro, ſome this way, and ſome that way: Yet it is to be feared moſt of them are out of the way, and then though they run as ſwift as the Eagle can fly, they are benefited nothing at all.

Here is one runs a *Quaking*, another a *Ranting*; one again runs after the *Baptiſm*, and another after the *Independency*: Here's one for *Free-will*, and another for *Presbytery*, and yet poſſibly moſt of all theſe Sects run quite the wrong way, and yet every one is for his Life, his Soul, either for Heaven or Hell.

If thou now ſay, which is the way? I tell thee it is CHRIST THE SON OF MARY, THE SON OF GOD. *Jeſus ſaith, I am the Way, the Truth and the Life, no Man cometh to the Father, but by me.* So then thy buſineſs is, (if thou wouldeſt have Salvation) to ſee *if* John 14.6.

Chriſt

Christ be thine, with all his Benefits: Whether *he hath covered thee with his Righteousness*, whether he hath shewed thee that *thy Sins* are *washed away with his Heart-Blood*, whether thou art *planted* into *him*, and whether thou have *Faith* in *him*, so as to make a *Life* out of *him*, and to *Conform* thee to *him*: That is, such Faith, as to conclude, that *thou art Righteous, because Christ is thy Righteousness*, and so constrained to walk with him as the joy of thy Heart; because he saveth thy Soul. And for the Lords sake take heed, and do not deceive thy self, and think thou art in the *way*, upon too slight grounds; for if thou miss of the *way*, thou wilt miss of the Prize, and if thou miss of that, I am sure thou wilt lose thy Soul, even that Soul which is worth more than the whole World.

But I have Treated more largely on this in my Book of *the Two Covenants*; and therefore shall pass it now; only I beseech thee to have a Care of thy Soul, and that thou mayest so do, take this Counsel.

Mis-

Miſtruſt thy own *Strength*, and throw it away, down on thy Knees in *Prayer* to the Lord, for the *Spirit* of Truth, ſearch his Word for direction, fly *Seducers* Company, keep Company with the ſoundeſt Chriſtians, that have moſt Experience of Chriſt, and be ſure thou have a care of *Quakers*, *Ranters*, *Free-Willers*: Alſo do not have too much Company with ſome *Anabaptiſts*, though I go under that name my ſelf. I tell thee, this is ſuch a ſerious matter, and I fear thou wilt ſo little regard it, that the thoughts of the worth of the thing, and of thy too light regarding of it, doth even make my Heart ake whilſt I am a writing to thee. The Lord Teach thee *the way by his Spirit*, and then I am ſure thou wilt know it. *So Run.*

Only by the way, let me bid thee have a Care of *two things*, and ſo I ſhall paſs to the next thing.

Firſt, have a Care of relying on the *outward Obedience* to any of Gods Commands, or thinking thy ſelf ever the better in the ſight of God for that.

Second

Secondly, Take heed of fetching Peace for thy Soul from any *Inherent* Righteousness: But if thou canst believe, that *as thou art a Sinner, so thou art justified freely by the Love of God through the Redemption that is in Christ*; and that God for *Christ*'s sake hath *forgiven* thee, not because he saw any thing *done*, or to be done in or by thee, to move him thereunto, do it; for that's the *right way*, the Lord put thee into it, and keep thee in it.

The Second Direction.

As thou shouldest get into the way, so thou shouldest also be *much in Studying*, and musing *on the way*. You know Men that would be expert in any thing, they are usually much in studying of that thing, and so likewise is it with those that quickly grow expert in any way: This therefore thou shouldest do. Let thy Study be much exercised about *Christ*, which is the *way*; what he is, what he hath done, and why he is, what he is, and why he hath done what is done; as

Philip. 2. why *he took upon him the form of a Servant*, why he

was

was *made in the likeneſs of men.* Why he *Cried*, why he *Died*, why he *bare the Sin of the World*, why he was made *Sin*, and why he was made Righteouſneſs, why he is in Heaven in the *nature* of Man, and *What* he doth there; be much in muſing and conſidering of theſe things; be thinking alſo enough of *thoſe places which thou muſt not come near*, but leave ſome on this Hand, and ſome on that Hand, as it is with thoſe that Travel into other Countries, they muſt leave ſuch a Gate on this Hand, and ſuch a Buſh on that Hand, and go by ſuch a place, where ſtandeth ſuch a thing; thus therefore thou muſt do, *Avoid ſuch things which are expreſly forbidden in the Word of God.* Withdraw thy Foot far from her, *And come not nigh the Door of her houſe, for her ſteps take hold of Hell, going down to the Chambers of death:* And ſo of every thing that is not in the way, have a care of it, that thou go not by it, come not near it, have nothing to do with it, *So Run.*

2. Cor. 5. 21.

Prov. 5.

Prov. 7.

The Third Direction.

Not only thus, but in the next place, thou must *strip thy self* of those things that may hang upon thee to the hindering of thee in the way to the Kingdom of Heaven, as Covetousness, Pride, Lust, or whatever else thy Heart may be inclining unto, which may hinder thee in this Heavenly Race. Men that run for a Wager, if they intend to win as well as run, they do not use to incumber themselves, or carry those things about them that may be an hinderance to them in their Running. 1 Cor. 9. 25. *Every man that striveth for the mastery, is temperate in all things.* That is, he layeth aside every thing that would be any ways a disadvantage to him; as saith the Apostle, Hebr. 12. 1. *Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us.* It is but a vain thing to talk of going to Heaven, if thou let thy Heart be incumbred with those things that would hinder.

Would

Would you not say that such a Man would be in danger of losing, though he Run, if he fill his Pockets with Stones, hang heavy Garments on his Shoulders, and great lumpish Shoes on his Feet? So it is here, thou talkest of going to Heaven, and yet fillest thy Pocket with Stones (*i. e.*) fill'st thy Heart with this World, let'st that hang on thy Shoulders with its profits and pleasures; alas, alas, thou art widely mistaken: If thou intendest to win, thou must *Strip*, thou must lay aside every weight, thou must be temperate in ALL things. Thou must, *So Run.*

The Fourth Direction.

Beware of by-paths, take heed thou dost *not turn into those Lanes which lead out of the way.* There are crooked Paths, Paths in which Men go astray, Paths that lead to Death and Damnation: But take heed of all those. Some of them are *dangerous*, because of *Practice*, some because of *Opinion*, but mind them not; mind the Path before thee, *look right before*

Isa. 59. 8. Pro. 3. 17. Pro. 7. 25.

before thee, turn neither to the right Hand nor to the Left, but let thine Eyes look right on, even right before thee, *Ponder the path of thy feet*, and let all thy ways be established. Turn not to the right Hand, nor to the left: *Remove thy Foot far from evil.* This Counsel being not so seriously taken as given, is the reason of that starting from Opinion to Opinion, reeling this way and that way, out of this Lane into that Lane, and so missing the way to the Kingdom. Though the way to Heaven be but one, yet there are many crooked Lanes and by-paths shoot down upon it, as I may say. And again, notwithstanding *the Kingdom of Heaven be the biggest City*: yet usually those by-paths are the most beaten, most Travellers go those ways; and therefore the way to Heaven it's hard to be found, and as hard to be kept in, by reason of these. Yet nevertheless it is in this case, as it was with the *Harlot of Jericho*, she had one *Scarlet thread* tied in her Window, by which

Pro. 4. 26, 27.

Josh. 2. 18.

which her House was known. So it is here, *the Scarlet Streams of Christ's Blood, run throughout the way to the Kingdom of Heaven:* therefore mind that, see if thou do find the besprinkling of the Blood of Christ in the way, and if thou do, *be of good chear, thou art in the right way:* but have a care thou beguile not thy self with a *fancy:* For then thou mayst light into any Lane, or way; but that thou mayst not be mistaken, consider, though it seem never so pleasant: Yet if thou do not find that in the very middle of the Road, there is Writing with *the Heart-Blood of Christ, that he came into the World to save Sinners, and that we are justified, though we are Ungodly;* shun that way: For this it is which the Apostle meaneth, when he saith, *We have boldness to enter into the holiest by the BLOOD of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh.* How easy a matter is it in this our day, for the Devil to be too cunning for poor Souls? By calling his *by-paths* the way to the Kingdom, if

ſuch an opinion, or Fancy be but cryed up by one or more, this Inſcription being ſet upon it, by the Devil, [this is the Way of God] how ſpeedily, greedily, and by heaps do poor ſimple Souls throw away themſelves upon it: eſpecially if it be daubed over with a few external *Acts of Morality*, if ſo good: but this is becauſe Men do not know painted By-Paths from the plain way to the Kingdom of Heaven. They have not yet learned the true Chriſt, and what his Righteouſneſs is, *neither have they a Senſe of their own inſufficiency*; but are Bold, Proud, Preſumptuous, Self-conceited. And therefore,

The Fifth Direction.

Do not thou be too much in *looking too high* in thy Journey Heavenwards. You know Men that Run in a Race, do not uſe to ſtare and gaze this way and that, neither do they uſe to caſt up their Eyes too high, leſt happily, through their too too much gazing with their Eyes after other things, they in the mean time ſtumble, and catch a fall. The very ſame caſe is this, If

thou

thou gaze and ſtare after every opinion and way that comes into the World: Alſo if thou be *prying overmuch into Gods Secret Decrees*, or let thy Heart too much entertain Queſtions about ſome nice, fooliſh curioſities, thou mayſt ſtumble and fall, as many Hundreds in *England* have done, both in *Canting* and *Quakery*, to their own eternal overthrow, without the Marvelous operation of Gods Grace be ſuddenly ſtretched forth, to bring them back again. Take heed therefore, follow not that proud and lofty Spirit, that *Devil-like*, cannot be content with his own Station. *David* was of an excellent Spirit, where he ſaith, *Lord my Heart is not haughty, nor mine Eyes lofty; neither do I exerciſe my ſelf in great matters, or things too high for me. Surely I have behaved and quieted my ſelf as a Child that is weaned of his Mother, my Soul is even as a weaned Child.* Do thou ſo Run. Pſa. 131. 1, 2.

The Sixth Direction.

Take heed that you have not an *Ear open* to every one that calleth after

you, as you are in your Journey. Men that Run, you know, if any do call after them, saying, I would speak with you; or go not too fast, and you shall have my Company with you; if they Run for some great matter, they use to say, alas I cannot stay, I am in haste, pray talk not to me now; neither can I stay for you, I am now running for a Wager: *If I win I am made, if I lose I am undone*, and therefore hinder me not. Thus wise, are Men when they *Run* for Corruptible things. And thus shouldest thou do, and thou hast more cause to do so than they, forasmuch as they *Run* but for things that last not; but thou for an incorruptible Glory. I give thee notice of this betimes, knowing that *thou shalt have enow call after thee*, even the Devil, Sin, this World, vain Company, Pleasures, Profits, Esteem among Men, Ease, Pomp, Pride, together with an innumerable Company of such Companions; one crying *stay for me*, the other saying, *do not leave me behind*, a third saying, *and take me along with you*. What will you go, saith the Devil, without your Sins, Pleasures and Profits;

fits; are you *so busty*, can you not stay and take these along with you? will you *leave* your Friends, and Companions behind you? can you not *do as your Neighbours do*, carry the World, Sin, Lust, Pleasure, Profit, Esteem among Men, along with you? have a care thou *do not let thy Ear now be open* to the tempting, enticing, alluring, and Soul-intangling flatteries of such *sink-Souls* as these are. *My Son*, saith *Solomon*, *if Sinners intice thee, consent thou not.* Prov. 1. 10.

You know what it cost the *Young Man*, which *Solomon* speaks of in the seventh of the *Proverbs*, that was inticed by a Harlot, *with much fair speech she won him, and caused him to yield, with the flattering of her Lips she forced him, till he went after her as an Ox to the Slaughter, or as a Fool to the correction of the Stocks*; even so far, *till a Dart struck thorow his Liver, and knew not that it was for his Life. Hearken unto me now therefore*, saith he, *O ye Children, and attend to the Words of my Mouth, let not thine heart decline to her ways, go not a-* Prov. 7.

ſtray in her Paths; for ſhe hath caſt down many, Wounded, yea, many ſtrong Men have been ſlain (that is, kept out of Heaven) by her; her Houſe is the way to Hell, going down to the Chambers of Death. Soul take this Counſel, and ſay, Satan, Sin, Luſt, Pleaſure, Profit, Pride, Friends, Companions, and every thing elſe, *let me alone, ſtand off, come not nigh me, for I am Running for Heaven, for my Soul, for God, for Chriſt, from Hell and everlaſting Damnation.* If I win I win all, and if I loſe I loſe all, let me alone; for I will not hear. *So Run.*

The Seventh Direction.

In the next place, *be not daunted*, though thou meeteſt with never ſo many diſcouragements in thy Journey thither. That Man that is reſolved for Heaven, *If Satan cannot win him by flatteries, he will endeavour to weaken him by diſcouragements*; ſaying, thou art a Sinner, thou haſt broke God's Law, thou art not elected, thou comeſt too late, the day of Grace is paſt, God doth not care for thee, thy Heart

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is naught, thou art lazy, with a hundred other discouraging suggestions; and thus it was with *David*, where he saith, *I had fainted unless I had beleived to see the loving kindness of the Lord in the Land of the living.* Psal. 27. 13, 14. As if he should say, the Devil did so rage, and my Heart was so base that had I judged according to my own sense and feeling, I had been absolutely distracted, but I trusted to Christ in the Promise, and looked that God would be as good as his Promise, in having Mercy upon me, an unworthy Sinner; and this is that which incouraged me, and kept me from fainting. And thus must thou do, when Satan, or the Law, or thy own Conscience, do go about to dishearten thee, either by the greatness of thy Sins, the wickedness of thy Heart, the tediousness of the Way, the loss of outward Enjoyments, the hatred that thou wilt procure from the World, or the like; *then thou must encourage thy self with the freeness of the promises, the tender-heartedness of Christ, the Merits of his Blood, the freeness of his*

his invitations to come in, the greatneſs of the Sin of others that have been Pardoned, and that the ſame God, through the ſame Chriſt, holdeth forth the ſame Grace as free as ever. If theſe be not thy Meditations, thou wilt draw very heavily in the way to Heaven, if thou do not give up all for loſt, and ſo knock off from following any farther; therefore I ſay, take heart in thy Journey, and ſay to them that ſeek thy deſtruction, *Rejoyce not againſt me, O mine Enemy; for when I fall I ſhall riſe; when I ſit in darkneſs, the Lord ſhall be a light unto me.* Micah 7. 8 So Run.

The Eighth Direction.

Take heed of being offended at the Croſs that thou muſt go by, before thou come to Heaven. You muſt underſtand (as I have already touched) that there is no Man that goeth to Heaven, but he muſt go by the Croſs; *the Croſs is the ſtanding way-mark, by which all they that go to Glory muſt paſs by.*

Act. 14. 22. 2 Tim. 3. 12. *We must through much tribulation enter into the Kingdom of Heaven. Yea, and all that will live Godly in Christ Jesus, shall suffer Persecution.* If thou art in the way to the Kingdom, *my life for thine, thou wilt come at the Cross shortly,* (the Lord grant thou dost not shrink at it, so as to turn thee back again) Luk. 9. 23. *If any Man will come after me saith Christ, let him deny himself, and take up his Cross daily, and follow me.* The Cross, it stands, and hath stood from the beginning, as a *way-mark* to the Kingdom of Heaven. You know if one ask you the way to such and such a place, you for the better direction, do not only say this is way, but then also say you must go by such a Gate, by such a Stile, such a Bush, Tree, Bridge, or such like: why so it is here, art thou enquiring the way to Heaven, why I tell the, *Christ is the way*, into him thou must get, into his *Righteousness* to be justified; and if thou art in him, thou wilt presently see the *Cross*, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quick-

quickly go out of the way that leads to Heaven, and turn up some of those crooked Lanes that lead down to the Chambers of Death.

How thou mayest know the Cross, *by these Six things.*

First, It's known in the Doctrine of *Justification*. 2. In the Doctrine of *Mortification*. 3. In the Doctrine of *Perseverance*. 4 In *Self-denial*. 5. *Patience*. 6. *Communion with poor Saints*.

First, In the Doctrine of *Justification*, there is a great deal of the *Cross in that*; *a Man is forced to suffer the destruction of his own Righteousness, for the Righteousness of another*; This is no easie matter for a Man to do, I assure you it stretcheth every Vein in his Heart before he will be brought to yield to it. *What for a Man to deny, resile, abhor, and throw away all his Prayers, Tears, Alms, keeping of Sabbaths, Hearing, Reading, with the rest*, in the point of Justification, and to count them accursed, and to *be willing in the very midst of the Sense of his Sins, to throw himself whol-*

wholly upon the Righteousness, and Obedience of another Man, abhorring his own, counting it as deadly Sin, as the open breach of the Law? I say, to do this indeed and in Truth, is the biggest piece of the Cross, and therefore *Paul* calleth this very thing a suffering; where he saith, *And I have* SUFFERED *the loss of all things* (which principally was his *Righteousness*) *that I might win Christ, and be found in him, not having* (but rejecting) *my own Righteousness.* That's the first. Phil. 3.

Secondly, In the Doctrine of *Mortification*, is also much of the *Cross*. Is it nothing for a Man to *lay hands on his vile Opinions*, on his *vile Sins*, of his *bosom Sins*, of his *beloved*, *pleasant*, *darling Sins*? that stick as close to him as the flesh sticks to the Bones? what to lose all these *brave* things that my Eyes behold, for that which I never saw with my Eyes? what to lose my *Pride*, my *Covetousness*, my *vain Company*, *Sports* and *Pleasures*, and the rest? I tell you this is no *easie* matter, if it were, what need all those Prayers, Sighs,

Watch-

Watchings? what need we be so backward to it? nay, do you not see, that some Men before they will set about this work, they will even venture the loss of their *Souls*, Heaven, God, Christ, and all? what means else all those delays and put offs, saying, stay a little longer, *I am loth to leave my Sins while I am so young, and in health.* Again, what is the reason else that others do it so by the halves, coldly, and seldom, notwithstanding they are Convinced over and over, nay, and also promise to amend, and yet all's in vain. I will assure you, *to cut off right Hands, and to pluck out right Eyes is no pleasure to the flesh.*

Thirdly, The Doctrine of *Perseverance* is also *cross* to the flesh, which is *not only to begin but for to hold out*, not only to bid fair, and to say would I had Heaven; but so to know Christ, to put on Christ, and walk with Christ so as to come to Heaven. *Indeed it is no great matter to begin to look for Heaven, to begin to seek the Lord, to begin to shun Sin? O but it is a very great matter to continue* with God's approbation

probation. *My Servant* Caleb, saith God, *he is a man of another Spirit, he hath followed me*, (followed me always, he hath continually followed me) *fully, he shall possess the land.* Almost all the many Thousands of the Children of Israel in their Generation fell short of *Perseverance*, when they walk'd from *Egypt* towards the Land of *Canaan*. Indeed they went to the work at first pretty willingly, but they were very short-winded, they were quickly out of Breath, and *in their Hearts they turned back again into* Egypt. Num. 14. 24.

It is an easy matter for a Man to *Run hard for a spurt*, for a Furlong, for a Mile or two: O but to hold out for a Hundred, for a Thousand, for *Ten Thousand Miles*; that Man that doth this, he must look to meet with Cross, Pain, and Wearisomness to the Flesh, especially, if as he goeth, he meeteth with Briers and Quagmires, and other incumbrances, that make his Journey so much the more Painfuller.

Nay, do you not see with your Eyes daily, that *Perseverance* is a very great

part of the *Croſs*; why elſe do Men ſo ſoon grow weary? I could point out a many, that after they have followed the ways of God about a Twelve-Month, others it may be two, three, or four, (ſome more, and ſome leſs) Years, *they have been beat out of Wind*, have taken up their Lodging and Reſt, before they have got half way to Heaven: Some in this, and ſome in that Sin, and have ſecretly, nay, ſometimes openly ſaid, that the *Way* is too *ſtrait*, the *Race too long*, the Religion too *Holy*, and cannot hold out, I can go no farther.

And ſo likewiſe of the other three, (to wit) *Patience*, *Self-denial*, *Communion*, and *Communication* with, and to the *poor* Saints: how hard are theſe things? *It is an eaſy matter to deny another Man, but it is not ſo eaſy a matter, to deny ones ſelf*; to deny my *ſelf* out of Love to God, to his Goſpel, to his Saints; of this advantage, and of that gain, nay, of that which otherwiſe I might lawfully do, were it not for offending them. That Scripture is but ſeldom read, and ſeldomer put in practice;

ctice; which saith, *I will eat no flesh while the world standeth, if it make my Brother to offend*; again, *We that are strong, ought to bear the infirmities of the weak, and not to please our selves.* But how froward, how hasty, how peevish and self-resolved are the generality of the Professors at this Day? Also, how little considering the Poor? unless it be to *say, be thou warmed, and filled:* But to give, is a *seldom* work. Also, especially to give to any Poor, I tell you all things are *cross* to Flesh and Blood, and that Man that hath but a watchful Eye over the Flesh, and also some considerable measure of strength against it, he shall find his Heart in these things like unto a *starting Horse*, that is Rid without a Curbing Bridle, ready to start at every thing that is offensive to him; yea, and ready to Run away too, do what the Rider can.

1 Cor. 8. 13. Rom. 15. 1. Gal. 6. 10.

It is the *Cross* which Keepeth those that are kept from Heaven. I am perswaded, were it not for the *Cross*, where

we have one Professor, we should have twenty, but this *Cross*, that is it which spoileth all.

Some Men, as I said before, *when they come at the Cross, then they can go no farther: But back again to their Sins they must go.* Others, they stumble at it, and break their Necks; others again, when they see the *Cross* is approaching, they turn aside to the Left Hand, or to the Right Hand, and so think to get to Heaven another way, but they will be deceived; 2 Tim. 3. 12. *For all that will live Godly in Christ Jesus, shall*, mark, *shall be sure to suffer Persecution.* There are but few when they come at the *Cross*, cry, *welcome Cross*, as some of the Martyrs did to the Stake they were Burn'd at: Therefore if thou meet with the *Cross* in thy Journey, in what manner soever it be, be not daunted, and say alas what shall I do now? But rather take courage, knowing that *by the Cross is the way to the Kingdom.* Can a Man believe in Christ, and not be hated by the Devil? Can he make a Profession of this Christ, and that

Sweetly

sweetly and Convincingly, and the Children of Satan hold their Tongue? Can Darkneſs agree with Light? Or the Devil endure that Chriſt Jeſus ſhould be Honoured both by Faith and a Heavenly Converſation, and let that Soul alone at quiet? Did you never Read, that *The Dragon perſecuteth the Woman?* And that Chriſt ſaith, *In the World you ſhall have tribulations?* Rev. 12. Joh. 16. 33.

The Ninth Direction.

Beg of God, that he would do theſe two things for thee. Firſt, *enlighten thine Underſtanding.* And Secondly, *inflame thy Will.* If theſe two be but effectually done, there is no fear but thou wilt go ſafe to Heaven.

One of the great Reaſons why Men and Women do ſo little regard the other World, it is *becauſe they ſee ſo little of it:* And the reaſon why they ſee ſo little of it, is becauſe they have their Underſtandings darkned; and therefore ſaith Paul, *Do not you* Believers, *walk as do other Gentiles, even in the vanity of their minds, having their underſtanding* Eph. 4. 17, 18.

derſtanding darkned, being alienated from the Life of God through the ignorance (or fooliſhneſs) *that is in them, becauſe of the blindneſs of their heart.* Walk not as thoſe. Run not with them; alas poor Souls, they have their Underſtandings *Darkned*, their Hearts *Blinded*, and that's the reaſon they have ſuch undervaluing Thoughts of the *Lord Jeſus Chriſt*, and the Salvation of their Souls. For when Men do come to ſee the things of another World, what a God, what a Chriſt, what a Heaven, and what an eternal Glory there is to be enjoyed; alſo when they ſee that it is poſſible for them to have a ſhare in it, I tell you, it will make them *Run thorow thick and thin to enjoy it.* *Moſes* having a ſight of this, becauſe his Underſtanding was enlightned, *He feared not the wrath of the King*; *but choſe rather to ſuffer afflictions with the people of God, than to enjoy the pleaſures of Sin for a ſeaſon. He refuſed to be called the Son of the King's Daughter*; accounting it wonderful Riches, to be counted worthy of

Heb. 11. 24, 25, 26, 27.

ſo

so much, as to suffer for Christ with the poor despised Saints; and that was because *he saw him who was invisible, and had respect unto the recompence of reward.* And this is that which the Apostle usually Prayeth for in his Epistles for the Saints, namely, *That they might know what is the hope of Gods calling, and the riches of the glory of his inheritance in the Saints.* Eph. 1. 17, 18. *And that they might be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge.* Eph. 3. 18 19. Pray therefore, that God would enlighten thy Understanding, that will be a very great help unto thee. It will make thee endure many a *hard brunt* for Christ; as *Paul* saith, After you were illuminated, *ye endured a great fight of afflictions, —— You took joyfully the spoiling of your goods, knowing in your selves, that ye have in Heaven a better and an enduring substance.* Heb. 10. 32, 34, 35, 36. If there be never such a rare *Jewel* lye just in a

Man's way: Yet if he ſees it not, he will rather trample upon it than ſtoop for it, and it is becauſe he ſees not. Why ſo it is here, though *Heaven* be worth never ſo much and thou haſt never ſo much need of it; yet if thou ſee it not, that is, have not thy *Underſtanding opened*, or *enlightned* to ſee it, thou wilt not regard at all; therefore cry to the *Lord for enlightning Grace*, and ſay, *Lord, open my Blind Eyes, Lord, take the vail off of my dark Heart*, ſhew me the things of the other World, and let me ſee the Sweetneſs, Glory, and Excellency of them, for *Chriſt his ſake*. This is the firſt.

The Second Direction.

Cry to God that he would *inflame thy Will alſo with the things of the other World*; for when a Man's Will is fully ſet to do ſuch or ſuch a thing, then it muſt be a very hard matter that ſhall hinder that Man from bringing about his end. When *Paul*'s Will was ſet reſolvedly to go up to *Jeruſalem*; (though it was ſignified to him before, what he ſhould there ſuffer,) he was not daunted at all, nay ſaith he,

I

I am ready, (or willing) *not only to be bound, but also to Dy at* Jeruſalem, *for the Name of the Lord Jeſus. His Will was inflamed with love to Chriſt*, and therefore all the perſwations that could be uſed, wrought nothing at all: Act. 21. 11, 12, 13.

Your *Self-will'd People*, *no Body knows what to do with them*; we uſe to ſay, he will have his own Will, do all what you can. Indeed to have *ſuch a Will* for Heaven, is an admirable advantage to a Man that undertaketh the Race thither; a Man that is reſolved, and hath his Will fixed, ſaith he, I will do my beſt to advantage my ſelf, I will do my worſt to hinder my Enemies, I will not give out as long as I can ſtand, *I will have it*, *or I will loſe my Life*; *Though he kill me, yet will I truſt in him. I will not let thee go, except thou Bleſs me. I will, I will, I will*, O this Bleſſed, *inflamed Will* for Heaven! What is like it? If a Man be *willing*, then any Argument ſhall be matter of encouragement, but if unwilling, then any Argument ſhall Job 13. 5. Gen. 32. 26.

give

give discouragement; this is seen both in Saints and Sinners; in them that are the Children of God, and also those that are the Children of the Devil. As,

First, The Saints of old, they being *willing* and resolved for Heaven, what could stop them? could *Fire* and Faggot, *Sword* or *Halter* stinking *Dungeons*, *Whips*, *Bears*, *Bulls*, *Lions*, *cruel Rackings*, *Stoning*, *Starving*, *Nakedness*, &c. *and in all these things they were more than Conquerours, through him that loved them*; who had also made them *willing in the day of his Power*. Heb. 11. Rom. 8. 37.

Secondly, See again on the other side, the Children of the Devil; because they *are not willing*, *how many shifts and starting-holes will they have*. I have Married a Wife, I have a Farm, I shall offend my Landlord, I shall offend my Master, I shall lose my Trading, I shall lose my Pride, my Pleasures, I shall be mocked and scoffed, therefore, *I dare not come*. I, saith another, will stay till I am older, till my Children are out of fit; till I am got a little afore-

hand

gone from home

hand in the World, till I have done this, and that, and the other buſineſs: But alas, the thing is, *they are not willing*; for were they but ſoundly *willing*, theſe and a Thouſand ſuch as theſe, would hold them no faſter than the *Cords* held *Sampſon*, when *he broke them like burnt Flax.* Judg. 15. 14. I tell you *the Will is all*, that's one of the chief things which turns the Wheel either backwards or forwards; and God knoweth that full well, and ſo likewiſe doth the Devil, and therefore they both endeavour very much to ſtrengthen the Will of their ſervants: God, he is for *making of his a willing People* to ſerve him: And the Devil he doth what he can to poſſeſs the Will and Affection of thoſe that are his, with love to Sin; and therefore when *Chriſt comes cloſe* to the matter indeed, ſaith he, *you will not come to me. How often would I have gathered you, as a Hen doth her Chickens, but you would not.* Joh. 5. 40. Luk. 13. 34. The Devil had poſſeſſed their *Wills*, and ſo long he was ſure enough of them. O therefore cry hard to God,

to

to *inflame thy will for Heaven and Christ*; Thy Will, I say, if that be rightly set for Heaven, thou wilt not be beat off with discouragements: and this was the reason, that when *Jacob wrestled with the Angel*, though he lost a Limb as it were, and *the hollow of his Thigh* was put *out of joynt* as he wrestled with him: yet saith he, *I will not*, mark, *I will not let thee go, except thou Bless me.* Gen. 32.24, 25, 26. Get thy *Will tipt* with the Heavenly Grace, and resolution against all discouragments, and then thou goest *full speed* for Heaven; but if thou faulter in thy *Will*, and be not sound there, thou wilt *Run hobling* and halting all the way thou runnest, and also to be sure, thou wilt *fall short at last*. The Lord give thee a Will, and Courage.

Thus have I done with directing thee how to *Run to the Kingdom*; be sure thou keep in Memory what I have said unto thee, lest thou lose thy *way*: But because I would have thee think of them, take all in short, in this little bit of Paper.

First,

First, *get* into the way. 2 Then *Study* on it. 3. Then *strip*, and lay aside every thing that would hinder. 4. *Beware* of By-Paths. 5. Do not *gaze* and stare too much about thee, but be sure to ponder the Path of thy Feet. 6. Do not *stop* for any that call after thee, whether it be the World, the Flesh, or the Devil; for all these will hinder thy Journey, if possible. 7. Be not *Daunted* with any discouragements thou meetest with as thou goest. 8. Take heed of *stumbling* at the *Cross*. And 9. *Cry hard* to God for an *enlightened* heart, and a *willing* mind, and God give thee a prosperous Journey.

Yet before I do quite take my leave of thee, let me give thee a few *Motives* along with thee. It may be they will be as good as a pair of *Spurs*, to prick on thy lumpish Heart in this rich Voyage.

The First Motive.

Consider there is *no way but this*; thou must either *win* or *lose*: If thou winnest, then Heaven, God, Christ, Glory, Ease, Peace, Life, yea Life E-

ternal

ternal is thine, thou must be made equal to the Angels in Heaven, thou shalt Sorrow no more, sigh no more, feel no more pain; thou shalt be out of the reach of *Sin*, *Hell*, *Death*, *the Devil*, the *Grave*, and whatever else may endeavour thy hurt: But Contrariwise, and if thou lose, then thy loss is *Heaven*, *Glory*, *God*, *Christ*, *Ease*, *Peace*, and whatever else which tendeth to make *Eternity* comfortable to the Saints; besides, thou procurest *Eternal Death*, *Sorrow*, *Pain*, *Blackness*, and *Darkness*, fellowship with *Devils*, together with the everlasting *Damnation* of thy own *Soul*.

The Second Motive.

Consider, that *this Devil*, *this Hell*, *Death and Damnation followeth after thee as hard as they can drive*, and have their *Commission* so to do by the *Law*, against which thou hast *Sinned*; and therefore for the Lords sake make haste.

The Third Motive.

If they *seize upon* thee before thou get to the *City of Refuge*, they will put an

an everlasting stop to thy Journey: This also cries, *Run for it.*

The Fourth Motive.

Know also, that now Heaven Gates, *the Heart of Christ; with his Arms, are wide open to receive thee.* O, methinks that this Consideration, that the Devil followeth after to destroy, and that Christ standeth open Arm'd to receive, should make thee reach out and *fly* with all haste and speed. And therefore,

The Fifth Motive.

Keep thine Eye upon the Prize, be sure that thy Eyes be continually upon the profit thou art like to get. The reason why Men are so apt to faint in their Race for Heaven, lyeth chiefly in either of these two things.

First, they do not seriously consider the worth of the *Prize*; or else if they do, they are afraid it is *too good* for them: But most lose Heaven, for want of considering the price, and the worth of it. And therefore that thou maiest not do the like, keep thy Eye much upon

on the *Excellency*, the *Sweetneſs*, the *Beauty*, the *Comfort* the *Peace* that is to be had there, by thoſe that win the *Prize*. This was that which made the Apoſtle *Run* thorow any thing; *good report, evil report, Perſecution, Affliction, Hunger, Nakedneſs, Peril by Sea, and Peril by Land, Bonds and Imprisonments*: Alſo it made others endure to be *Stoned, Sawn aſunder*, to have their Eyes bored out with *Augers*, their Bodies broiled on *Gridirons*, their Tongues *cut* out of their mouths, boiled in *Cauldrons*, thrown to the *wild Beaſts*, burned at the *Stakes*, whipt at *Poſts*, and a thouſand other fearful Torments, *while they looked not at the things that are ſeen* (as the things of this World,) *But at the things that are not ſeen; for the things which are ſeen, are temporal, but the things which are not ſeen, are eternal.* 2. Cor. 4. 18. O this word *Eternal*, that was it that made them that when they might have *had deliverance, they would not accept of it*, for they knew in the world to come they ſhould have a better *Reſurrection*. Rom. 11. 35.

2. And

2. And do not let the thoughts of the *rawneſs of the place* make thee ſay in thy Heart, this is too good for me; for I tell thee, *Heaven is prepared for whoſoever will accept of it*, and they ſhall be entertained with hearty good welcom: Conſider therefore, that *as bad as they have got thither*; thither went ſcrubbed beggarly *Lazarus*, &c. nay, it is prepared for the poor, *Hearken my beloved brethren*, ſaith James, *take notice of it, hath not God* Jam. 2. 5. *choſen the poor of this World rich in faith, and heirs of the Kingdom? therefore* take Heart and *Run*, Man. And,

The Sixth Motive.

Think much of them that are gone before. *Firſt*, how really they got into the Kingdom. *Secondly*, how ſafe they are in the Arms of *Jeſus*; would they be here again for a thouſand Worlds: or if they were, would they be afraid that God would not make them welcom? *Thirdly*, what they would *judge* of thee, if they knew thy Heart began to *fail thee* in thy Journey; or thy Sins began to allure thee, and to perſwade

thee to stop thy Race, would they not call thee a thousand Fools? and say, *O that he did but see what we see, feel what we feel, and taste of the dainties that we taste of.* O if he were here one quarter of an hour, to behold, to see, to feel, to taste and enjoy, but the thousand part of what we enjoy! what would he do? what would he suffer, what would he leave undone. Would he favour Sin, would he love this World below, would he be afraid of Friends, or shrink at the most fearful threatnings that the greatest *Tyrants* could invent to give him? nay, those who have had but a sight of these things by faith, when they have been as far off from them as Heaven from Earth; yet they have been able to say with a comfortable and merry Heart, as the Bird that sings in the Spring, that *this and more shall not keep them from running to Heaven.* Sometimes, when my base Heart hath been inclining to this World, and to loiter in my Journey towards Heaven, the very consideration of the glorious [illegible] in Heaven, what they enjoy, and what *low thoughts*

they

they have of the things of this [illegible] together, how they would befool me, if they did but know that my Heart was drawing back, hath caused me to rush forward, to disdain these poor, low, empty [illegible] garly things, and to say to my Soul, *come Soul let us not be weary*, let us see what this Heaven is, let us even venture all for it, and try if that will quit for cost. Surely *Abraham*, *David*, *Paul* and the rest of the Saints of God were as wise as any are now, and yet they lost all for this Glorious Kingdom, O therefore, *throw away stinking lusts*, follow after Righteousness, love the Lord Jesus, devote thy self unto his fear, I'll warrant thee he will give the a goodly recompence. Reader, what sayest thou to this? Art resolv'd to follow me, [illegible] resolve if thou canst to get before me. *So Run, that ye may obtain.*

The Seventh Motive.

To encourage thee a little further, *set to the work*, and when thou hast *Run* thy self down weary, then *the Lord Jesus will take thee up and carry thee*, is not

this enough to make any poor Soul begin his [illegible]ce? thou (perhaps) cryest, O but I am feeble, I am lame, &c. well, but Christ hath a bosom, consider therefore when thou hast [illegible] thy self down weary, he will put [illegible] in his bosom. *He shall gather the Lambs with his Arms, and carry them in his bosom, and shall gently lead those that are with young.* This is the way that Fathers take to encourage their Children, saying, run sweet Babe while thou art weary, and then I will take thee up and carry thee. *He will gather his Lambs with his Arms and carry them in his bosom*; when they are weary, they shall ride.

Isa. 40. 11.

The Eighth Motive.

Or else, *he will [illegible] new strength from Heaven [illegible] which will be as well. The Y[illegible] shall faint and be weary, and the young Men shall utterly fail. But they that wait upon the Lord, shall* RE[illegible] *their strength, they shall mount [illegible] wings [illegible] Eagles, they shall run [illegible] they shall walk and [illegible]* What shall I say besides

Isa. 40. 30, 31.

sides what hath already been said? Thou shalt have *good* and *easy Lodging*, good and wholsom Diet, *the Bosom of Christ to ly in*, the joyes of Heaven to [illegible] Shall I speak of the saciety, and of the duration of all these? Verily to discribe them to the height, is a Work too hard for me to do.

The Ninth Motive.

Again, Methinks the very Industry of the Devil, and the Industry of his Servants, *&c.* should make you that have a desire to Heaven and Happiness, to *Run apace.* Why the Devil, he will lose no time, spare no pains, also neither will his Servants; both to seek the destruction of themselves and others: and shall not we be as Industrious for our own Salvation; shall the World venture the Damnation of their Souls for a poor *Corruptible Crown*, and shall not we venture the loss of a few trifles, for an *eternal Crown?* Shall they venture the loss of eternal Friendship, *Christ to Love, Christ to Redeem*, the *Holy Spirit to Comfort*, *Heaven for Habitation*, *Saints and*

Angels for Company: And all this, to get, and hold Communion with Sin, and this World, and a few base Drunken, Swearing, Lying, Covetous Wretches, like themselves? [illegible] shall not we *Labour* as hard, *Run* as fast, seek as diligently, nay, a hundred times more diligently for the Company of *these Glorious eternal Friends*, though with the loss of such as these; nay, with the loss of Ten Thousand times better than these Poor, Low, Base, Contemptible things? Shall it be said at the last Day, that *wicked Men made more haste to Hell, than you did make to Heaven?* That they [illegible] more Hours, Days, and that [illegible] and late, for Hell, than you spent [illegible] that which is Ten Thousand, Thousand of Thousand times better? O let it not be [illegible] *Run* with all might and main.

Thus you see I have here spoken something, though but little. Now I shall come to make some Use and Application of what hath been said, and so conclude.

The

The First Use.

You see here, that he that will go to Heaven, he *must Run for it*: Yea, and not only Run, but *SO Run*, that is, (as I have said) to Run *earnestly*, to Run *continually*, to *Strip* off every thing that would hinder in his Race, with the rest; well then, do you *So Run*.

1. And now let us examin a little. Art thou got into the *right Way*? Art thou in *Christ's Righteousness*? Do not say yes, in thy Heart, when in truth there is no such matter. It is a dangerous thing you know, for a Man to think he is in the right way, when he is in the wrong. It is the next way for him to *lose his way*, and not only so; but if he Run for Heaven, as thou sayst, thou do it, even to lose that too. O this is the misery of most Men! To perswade themselves that they Run right, when they never had one Foot in the way! *The Lord gave thee Understanding here; or else thou art undone for ever.* Prethee Soul search, *when wast thou turned out of thy Sins, and*

Righteousness, into the Righteousness of Jesus Christ? I say, dost thou see thy self *in him?* And is *he* more precious to thee than the whole World? Is thy mind always musing on *him?* Dost thou love to be talking of *him?* And also to be walking with *him?* Dost thou count *his* Company precioufer than the whole World? Dost thou count all things but Poor, Lifeless, Empty, Vain things, without Communion with *him?* Doth *his* Company sweeten all things? And *his* Absence embitter all things? Soul, I beseech thee be serious, and lay it to Heart, and do not take things of such weighty Concernment as the Salvation or Damnation of thy Soul, without good ground.

2. Art thou [illegible] of the things of this World [illegible]de, Pleasures, Profits, Lusts, Vanities? What, dost thou think to run fast enough, with the World, thy Sins, and Lusts in thy Heart [illegible] tell thee Soul; they that have [illegible] all afide, every weight, every Sin, [illegible] are got into the nimblest posture,

posture; they find *work enough to Run*; *so to Run, as to hold out.*

To *Run thorow* all that opposition, *all* them Jostles, *all* them Rubs, over *all* them Stumbling-blocks, over *all* them Snares, from *all* those Intanglements, that the Devil, Sin, the World, and their own Hearts lay before them. I tell thee, if thou art a going Heavenward, thou wilt find it no small, or easy matter. Art thou therefore discharged, and unladen of these things, never talk of going to Heaven, if thou art not. It is to be feared, thou wilt be found among them, *Many that will seek to enter in, and shall not be able.* Luke 13. 24.

The Second Use.

If so, Then in the next place, *what will become of those that are grown weary before they are got half way thither?* Why Man, it is he that holdeth out to the end that must be saved, it is he that *overcometh* that shall *inherit all things*, 'tis not every one that begins. *Agrippa* gave a fair step for a sudden, he stept almost into the Bosom

ſom of Chriſt in leſs than half an Hour. Thou (ſaith he to *Paul*) haſt

Acts 26.28. *Almoſt perſwaded me to be a Chriſtian.* Ah! But it was but *almoſt*, and ſo he had as good have been never a whit, he ſtept [illegible] indeed: But yet he *ſtept ſhort*, he was not while he was at it, but he was quickly out of Wind. O this but *almoſt*! I tell you, *this but almoſt is loſt his Soul.* Me-thinks I have ſeen ſometimes, how theſe poor Wretches that get but *almoſt* to Heaven, how fearfully their *almoſt*, and their but *almoſt* will torment them in Hell. When they ſhall cry out in the bitterneſs of their Soul, ſaying, *I was almoſt a Chriſtian*, I was *almoſt* got into the Kingdom, *almoſt* out of the Hands of the Devil, *almoſt* out of my Sins, [illegible] from under the Curſe of God, [illegible] and this was all, *almoſt*, *but not altogether*. O that I ſhould be *almoſt* in Heaven, and ſhould not go quite thorow! Friend, it is a ſad thing to ſit down before we are in Heaven, and to grow weary before we come to the place of reſt. And if it ſhould be thy caſe, I am ſure thou

thou doſt not *ſo Run, as to obtain.*
But,

The Third Uſe.

Again, In the next place, *What then will become of them that ſome time ſince were Running Poſt-haſte to Heaven* (inſomuch that they ſeemed to out-ſtrip many) but now are Running as faſt *back again?* Do you think thoſe will ever come thither? What to Run *back again, back again* to Sin, to the World, to the Devil, *back again* to the luſts of the Fleſh. Oh! *It had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn* (to turn back again) *from the holy Commandment.* Thoſe Men ſhall not only be Damned for Sin, but *for profeſſing to all the World, that Sin is better than Chriſt*: For the Man that Runs back again, he doth as good as ſay, I have tried Chriſt, and I have tried Sin; and I do not find ſo much profit in Chriſt, as in Sin. Thus this Man declareth this, even by his Running *back again.* O ſad! What a Doom will 2 Pet. 2. 21.

they

they have, who were *almost* at Heaven Gates, and then Run *back again*. *If any Man draweth back, saith Christ, my Soul shall have no pleasure in him.* Again, *No Man having put his Hand to the Plough, that is, set forward,* (in the ways of God,) *and looking back, turning back again, is fit for the Kingdom of Heaven.* And if not fit for the Kingdom of Heaven, then for certain he must needs be fit for the Fire of Hell; and therefore saith the Apostle, those that *bring forth* these Apostatizing Fruits as *Briers and Thorns, are rejected, being nigh unto cursing, whose end is to be Burned.* Heb. 6. 8. there is never another Christ to save them by Bleeding and Dying for them. And if *they shall not escape, that neglect* (then how shall they escape, that *reject* and turn their *backs* upon) *so great salvation. And if the Righteous*, that is, they that Run for it, will find work enough to get to Heaven, *then where shall the ungodly* backsliding Sinner appear? O if *Judas* the Traitor, or *Francis Spira* the back-

slider

slider, were but now alive in the World to whisper these Men in the Ear a little, and tell them what it hath cost their Souls for *backsliding*, surely it would stick by them, and make them afraid of *Running back* again, so long as they had one day to live in this World.

The Fourth Use.

So again *Fourthly*, how unlike to these Mens Passions will those be, that *have all this while sat still*, and have not so much as set one foot *forward* to the Kingdom of Heaven. Surely he that *backsliderh*, and he that *sitteth still* in Sin, they are both of one mind, the one he *will not stir*, because he loveth his Sins, and the things of this World; the other he Runs *back again*, because he loveth his Sins, and the things of this World. Is it not one and the same thing? *they are all one here, and shall not one and the same Hell hold them hereafter.* He is an *ungodly* one that never looked after Christ, and he is an *ungodly* one, that did once look after him, and then Ran quite back again, and therefore that word must certainly drop

drop out of the mouth of Christ against them both, *Depart from me ye Cursed into everlasting fire, prepared for the Devil and his Angels.* Mat. 25.

The Fifth Use.

Again, here you may see in the next place, that is, *they that will have Heaven, must run for it*; then this calls aloud to those that began but a while since to *Run*, I say, for them, *to mend their pace, if they intend to win*; you know that they which come hindmost, had need Run fastest. Friend, I tell thee, there be them that have Run [illegible] years to thy one, nay, twenty to five; and yet if thou talk with them sometimes they will say they doubt they shall come late enough. How then will it be with thee? Now therefore, that thou delay no time, not an hours time, but speedily part with all, with every thing that is an hindrance to thee in thy Journey, and run; yea, and so Run *that thou mayst obtain.*

The

The Sixth Use.

Again, *Sixthly*, You that are old Professors, *Take you heed*, *that the young Saplings of Jesus*, that began to strip but the other day, *do not out-run you*, so as to have that Scripture fulfilled on you, *The first shall be last, and the last first*. Which will be a shame to you, and a credit for them. What for a *young Soldier* to be more courageous, then he that hath been used to Wars. To you that are hindmost, I say, strive to *out-run* them that are before you; and you that are foremost, I say *hold your ground*, and keep before them in faith and love, if possible; for indeed *that is the right Running*, *for one to strive to out-run another*; even for the hindmost to endeavour to overtake the foremost, and he that is before, should be sure to lay out himself to keep his ground, even to the very utmost. But then

The Seventh Use.

Again, How basely do they behave themselves, *how unlike are they to win*, *that think it enough to keep Company with*

the

the hindmost. There are some Men, that profess themselves such as Run for Heaven as well as any, yet if there be but any *lazy, slothfull, cold, half-hearted Professors in the Country, they will be sure to take Example by them*; they think if they can but keep pace with them, they shall do fair; but these do not consider, that *the hindmost lose the Prize*. You may know it if you will, that it cost the foolish Virgins dear for their coming too late. *They that were ready went in with him, and* Mat. 25. *the door was shut. Afterward*, mark, *Afterward came the other* (the foolish) *Virgins, saying Lord, Lord, open to us: But he answered and said, Depart, I know you not*. Depart lazy Professors, cold Professors, *slothfull Professors*. O! methinks the word of God is so plain for the overthrow of your *lazy Professors*, that it is to be wondered, Men do take no more notice of it. How was *Lot's* Wife served for Running *lazily*, and for giving but one *look behind* her, after the things she left in *Sodom*? How was *Esau* served, for staying too long before he came for the *blessing*? And how

how was they served that are mentioned in the thirteenth of *Luke*, for *staying till the door was shut*? Also the *foolish Virgins*; A heavy aftergroan will they give, that have thus stayed too long. It turned *Lots Wife* into *a Pillar of Salt*. It made *Esau weep* with an exceeding loud and *bitter Cry*. It made *Judas hang himself*; yea, and it will make thee curse *the day* in which thou wast Born, if thou miss of the Kingdom, as thou wilt certainly do, if this be thy course. But,

Gen. 19. 26. Heb. 12. 17.

The Eighth Use,

Again, How and if thou by thy *lazy Running* shouldst not only destroy thy self, but also *thereby be the cause of the damnation of some others*; for thou being a Professor, thou must think that others will take notice of thee, and because thou art but a poor, cold, *lazy Runner*, and one that seeks to drive the World, and pleasure along with thee: Why thereby others will think of doing so too. Nay, say they, why may not we as well as

he? He is a *Professor* and yet he seeks for *pleasures*, *riches*, profits, he loveth vain Company, and he is Proud, and he is so and so, and professeth that he is going for Heaven; yea, and saith also he doth not fear but he shall have entertainment; let us therefore keep pace with him, we shall fare no worse than he. *O how fearful a thing will it be, if that thou shouldst be instrumental of the ruin of others by thy halting in the way of righteousness!* Look to it, thou wilt have strength little enough to appear before God, to give an account of the *loss* of thy own Soul, thou needest not have to give an account for others, why, thou didst stop them for entering in. How wilt thou answer that saying, *You would not enter in your selves, and them that would, you hinder*; for this saying will be eminently fulfilled on them, that through their own *Idleness* do keep themselves out of Heaven, and by giving of others the same example, hinder them also.

Use Second.

Therefore, I will speak a word to both of you, and so I shall conclude.

First,

First, I beseech you in the Name of our Lord Jesus Christ, that none of you do Run so lazily in the way to Heaven, as to hinder either your selves, or others. I know that even he which *Runs Laziest*, if he should see a Man running for a temporal Life, if he should so much neglect his own well-being in this World as to venture, when he is a running for his Life, to *pick up* here and there a *lock of wool* that hangeth by the way side; or to step now and then aside *out* of the *way*, for to gather up a *straw* or two, or any rotten stick. I say, if he should do this when he is a running for his Life, thou wouldest Condemn him; and dost thou not *Condemn thy self*, that doest the very same, in effect; nay worse, that *Lostereſt* in thy Race, notwithstanding *thy Soul, Heaven, Glory, and all is at stake.* Have a care, have a care, poor *wretched Sinner*, *have a care.*

Secondly, If yet there shall be any that notwithstanding this advice, will still be [illegible] and *Loitring* in

the way to the Kingdom of Glory, be thou so wise as not to take example by them, *Learn of no Man farther, then he followeth Christ. But look unto Jesus, who is* not only *the author and* Heb. 12. 1, 2. *finisher of Faith.* But *who did for the joy that was set before him, endure the Cross, despise the shame and is now set down at the right hand of God.* I say, look to no Man to learn of him, no further than he followeth Christ. *Be ye followers of me* (saith *Paul*) *even as I am of Christ.* 1 Cor. 11. 1. Though he was an eminent Man; yet his exhortation was, that none should follow him any further, then he followed Christ.

Provocation.

Now that you may be *provoked* to Run with the foremost, take notice of this. When *Lot* and his Wife was running from Cursed *Sodom* to the Mountains, to save their lives, it is said, that his Wife looked back from behind him, and she became a *Pillar of Salt*; and yet you see that neither her practice, nor the judgment of God that fell upon her

her for the ſame, *would cauſe Lot to look behind him.* I have ſometimes wondered at *Lot* in this particular; his Wife looked behind her, and Died immediately, but *let what would become of her,* Lot *would not ſo much as look behind him to ſee her:* We do not Read, that he did ſo much as once look where ſhe was, or what was become of her, his Heart was indeed upon his Journey, and well it might, *there was the Mountain before him, and the Fire and Brimſtone behind him, his Life lay at Stake, and he had loſt it,* if he had but look'd behind him. Do thou *ſo Run:* And in thy Race *Remember* Lot's *Wife,* and remember her *Doom,* and remember for *what that* Doom did *overtake her,* and remember that God made *her an Example* for all *lazy* Runners, to the end of the World, and take heed thou fall not after the ſame Example. But,

If this will not provoke thee, Conſider thus, 1. Thy Soul is thy own Soul, that is either to be ſav'd or loſt, *thou ſhalt not loſe my Soul by thy lazineſs:* It is thy own Soul, thy own

Ease, thy own Peace, thy own Advantage or Disadvantage. If it were my Soul that thou art desired to be good unto, methinks reason should move thee somewhat to pity it: But alas, it is thy own, thy own Soul. *Mat.* 8. 36. *What shall it profit a man, if he shall gain the whole world, and lose his own Soul.* Gods People wish well to the Souls of others, and wilt not thou wish well to thy own? And if this will not provoke thee, then think,

Again, 2. If thou lose thy Soul, it is *thou* also that must *bear* the blame. It made *Cain* stark mad, to consider that he had not looked to his Brother *Abel*'s Soul. How much more will it perplex thee, to think that thou hadst not a care of thy own? And if this will not provoke thee to bestir thy self. Think, again,

In a Spiritual Sence.

3. That if thou wilt not Run, *the People of God are resolved to deal with thee even as Lot deals with his Wife*, that is, leave thee behind them. It may be thou hast a Father, Mother, Brother, &c. going Post-haste to Heaven,

ven, wouldst thou be willing to be left behind them? Surely no!

Again, 4. Will it not be a Dishonour to thee to see the very *Boys and Girls* in the Country, to have more Wit than thy self. It may be the Servants of some Men, as the Horse-keeper, Plough-man, Scullion, &c. is more looking after Heaven, than their Masters. I am apt to think sometimes, that *more Servants than Masters, that more Tenants than Land-lords will inherit the Kingdom of Heaven.* But is not this a shame for them that are such? I am perswaded you scorn that your Servants should say, that they are wiser than you in the things of this World; and yet I am bold to say, that many of them are wiser than you in the things of the World to come, which are of greater Concernment.

Expostulation.

Well then, *Sinner*, what sayst thou? Where is thy Heart? Wilt thou Run? Art thou resolved to Strip? Or art thou not? Think quickly Man, it is

no dallying in this matter. Confer not with Flesh and Blood, look up to Heaven, and see how thou likest it; also to Hell, (of which thou mayst understand something in my Book, called *A few Sighs from Hell, or the Groans of a Damned Soul*, which I wish thee to Read seriously over) and accordingly Devote thy self. If thou dost not know the way, *inquire at the Word of God.* If thou wantest Company, cry for God's Spirit, if thou wantest Incouragement, entertain the *Promises:* But be sure thou begin betimes, *get into the way*, Run apace, and hold out to the *end.* And the Lord give thee a prosperous Journey.

Farewel.

ERRATA.

Some litteral Faults, I question not but you will easily pass by without error, and for the rest, I here direct you to mend them.

P. 13. l. 3. f. *Professor*, r. *Professor.*
P. 23. l. 9. f. *Canting*, r. *Ranting.*
P. 42. l. 28. f. *sit*, r. *sight.*
P. 53. l. 5. f. *Safiety*, r. *Safety.*
P. 61. l. 9. f. *now*, r. *how.*

Running Reader!

I *That now help you to this* Heavenly Foot-Man *in Print, (being the Perſon that firſt moved and* procured *the Printing in Folio, above Twenty of our Author* Bunyan's *Pieces) have alſo now given you here, a Catalogue of all that great Convert's Works, in order of Time, as they ſucceeded each other in Publication, (as near as I can underſtand) and I do alſo love them, and would have you do ſo too, as they are the Experience and Knowledge of a great* Convert, *which indeed is a great Monument of the mighty power of Grace, and a fit Fellow-Traveller for a Heavenly Foot-man.*

Borough, *London*, *Charles Doe.*
March 26. 1698.

This Catalogue, is word for word, as it is in the ſeveral Title-Pages, except the Texts.

1. *SOme Goſpel-Truths opened* according to the Scriptures, or the *Divine* and *Human Nature* of *Chriſt Jeſus*; His *coming* into the World; his *Righteouſneſs*, *Death*, *Reſurrection*, *Aſcention*, *Interceſſion*, and *Second Coming* to Judgment, plainly demonſtrated and proved; and alſo Anſwers to ſeveral Queſtions, with profitable Directions to ſtand fait in the Doctrin of the *Son of Mary*, againſt thoſe bluſterous Storms of the Devil's Temptations, which at this day like ſo many Scorpions break looſe from the Bottomleſs Pit, to bite and torment

thoſe

those that have not tasted the Virtue of Jesus, by the Revelation of the Spirit of God.

Published for the good of God's Chosen Ones, by that Unworthy Servant of Christ *John Bunyan* of *Bedford*, by the Grace of God Preacher of the Gospel of his Dear Son, *Joh.* 14. 6. *Act.* 4.12. *Published* 1656, *in about* 11 *Sheets in* 12°. *and it is now in the* Folio.

2. A *Vindication* of the Book called *Some Gospel-Truths opened* according to the Scriptures; and the opposition made against it by *Edward Borrough* a professed *Quaker*, (but proved an Enemy to the Truth) Examined and Confuted by the Word of God; and also the things that were then laid down, and declared to the World; by me are a second Time born witness to, according to Truth; with the Answer of *Edward Borrough* to the Queries then laid down in my Book reproved; and also a plain Answer to his Queries given in symplicity of Soul; and is now also presented to the World, or who else may read or hear them; to the end, (if God will) that Truth may be discovered thereby.

By *John Bunyan* Preacher of the Gospel of Christ, *Act.* 13. 22, 23, and 29, 30, and 32, 33, and 38, and 39.

Published 1657. in about 8 Sheets in 4°.

3. *Sighs* from *Hell*; or, the *Groans* of a *Damned Soul*, discovering from the 16th of *Luke*, the Lamentable state of the Damned; and may fitly serve as a warning-word to *Sinners* both Old and Young, by *Faith* in *Jesus Christ*, to avoid the same place of Torment; with a discovery of the usefulness of the *Scriptures*, as our

safe

safe Conduct for the avoiding the Torments of Hell. By *John Bunyan.*

Published in about 7 Sheets, in 12°. It hath now been Printed 9 times,

4. The Doctrin of the *Law* and *Grace* unfolded, or a Discourse touching the *Law* and *Grace*, the nature of the one, and the nature of the other; shewing what they are, as they are the two Covenants, and likewise who they be, and what their Conditions are that be under either of these two Covenants: Wherein for the better understanding of the Reader, there are several Questions answered touching the *Law* and *Grace*, very easy to be read, and as easy to be understood by those that are the Sons of Wisdom, the Children of the second Covenant; also several Titles set over the several Truths contained in this Book, for thy sooner finding them, which are those following the Epistle.

Published by that Poor Contemptible Creature *John Bunyan* of *Bedford*, *Heb.* 7. 19. *Rom.* 3. 28. *Rom.* 4. 5. In about 23 Sheets, in 8°.

5. *I will Pray with the Spirit and with the Understanding also*; or, a Discourse touching *Prayer*, wherein is briefly discoursed, 1. What Prayer is. 2. What it is to Pray with the Spirit. 3. What it is to Pray with the Spirit, and with the Understanding also.

By *John Bunyan*. *Rom.* 8. 26. *Cor.* 14. 15.

Published 1663, in about 4 Sheets, in 12°, *and is now in the* Folio.

6. A *Map*, shewing the order and causes of *Salvation* and *Damnation*,

By *John Bunyan*, in a Broadside of a Sheet, Copper Cut, Price 6 *d. and it is now in the* Folio.

7. The

7. The Four last things, *Death* and *Judgment*, *Heaven* and *Hell*,

In about 3 Sheets, in 16°. in Verse.

8. Mount *Ebel* and *Gerrizem*, or the Blessings and the Cursings,

In about a Sheet, in 16°. in Verse.

9. Prison-Meditations, in about half a Sheet, in Verse

10 The *Holy City*, or the New *Jerusalem*, wherein its goodly Lights, Walls, Gates, Angles, and the manner of their standing are Expounded, also her length and bredth; together with the Golden Measuring-Reed explain'd, and the *Glory* of *all* unfolded, as also the numerousness of its Inhabitants; and what the Tree, and Water of Life are, by which they are sustained.

By *John Bunyan*, a Servant of Christ. *Psa.* 87. 3. *Ezek.* 38. 33.

Publish 1665. in 10 Sheets, *now in the* Folio.

11. The *Resurrection* of the *Dead*, and *Eternal Judgment*, or the Truth of the Resurrection of the Bodies, both of good and bad at the last day, asserted and proved by God's Word; also the manner and order of their coming forth of their Graves, as also with what Bodies they do arise; together with a Discourse of the last Judgment, and the final Conclusion of the whole World.

By *John Bunyan*, a Servant of the Lord's Christ. 1 *Cor.* 15. 51, 52. *Joh.* 5. 28, 29.

Published 1665, in about 7 Sheets, in 8°. *and it is now in the* Folio.

12. Grace abounding to the chief of *Sinners*, or a brief and faithful Relation of the exceeding

ing Mercy of God in Christ to his poor Servant *John Bunyan*; *wherein is particularly shewed the manner of his Conversion, his sight and trouble for Sin, his dreadful Temptations, also how he despaired of Gods Mercy, and how the Lord at length through Christ, did deliver him from all the Guilt and Terror that lay upon him*; all which was written by his own Hand, and now published for the support of the weak and tempted People of God. *Psa.* 66. 16.

In 8 Sheets, in 12°. Printed 7 times.

13. A defence of the Doctrin of *Justification* by *Faith* in *Jesus Christ*, shewing true Gospel Holiness flows from thence; or Mr. *Fowler's* pretended Design of *Christianity*, proved to be nothing more, than to trample under foot the *Blood* of the *Son* of *God*, and Idolizing of *Man's* own *Righteousness*; as also while he pretends to be a Minister of the *Church* of *England*, he overthroweth the wholsom Doctrin contained in the 10th, 11th, and 13th of the 39 Articles of the same, and that he falleth in with the Quaker and Romanist against them.

By *John Bunyan.* 1 *Pet.* 2. 4.

Published 1671 In about 16 Sheets in 4°.

14. *A Confession of Faith*, and Reason of my Practice; or with who and who not, I can hold *Church-Fellowship*, or the *Communion of Saints*; shewing by divers Arguments, that tho' I dare not Communicate with the open Profane, yet I can with those visible Saints that differ about *Water-Baptism*; wherein is also discoursed, whether that be the Entering-Ordainance into Fellowship, or no. *Psa.* 116. 10.

Published 1672, in about 6 Sheets in 12°.

15. *Dif-*

15. *Difference* in Judgment about *Water-Baptism* no Bar to *Communion*, or to Communicate with *Saints*, as *Saints*, proved Lawful; in answer to a Book written by the *Baptists*, and published by Mr. *T. P.* and *W. K.* entituled, *Some serious Reflections on that part of* Mr. *Bunyan's Confession of Faith, touching Church-Communion with Unbaptized Believers*: wherein their Objections and Arguments are answered, and the Doctrine of Communion still asserted and vindicated. Here is also Mr. *Hen. Jesse*'s Judgment in the Case, fully declaring the Doctrine I have asserted.

By *John Bunyan*, 1673. in about 8 Sheets in 8°.

16. *Peaceable Principles* and *true*, or a brief answer to Mr. *Danver*'s and Mr. *Paul*'s Books against my *Confession of Faith, and Difference in Judgment about Water-Baptism*, no Bar to Communion; wherein their Scriptureless-Notions are overthrown, and my *Peaceable Principles* still maintained. By *J. Bunyan*, Psal. 58. 1.

Published 1674. in about 2 sheets in 12°.

17. Reprobation Asserted, or the Doctrine of Eternal *Election* and *Reprobation* promiscuously handled, in eleven Chapters; wherein the most Material Objections against this Doctrine are Answer'd, several Doubts removed, and sundry Cases of Conscience Resolved.

By *John Bunyan*, a lover of Peace and Truth Rom. 11. 7. In about 6 sheets in 4°.

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By *John Bunyan*, Gal. 3. 13. in about 10 sheets, *and it is now in the Folio.*

19. *Christian Behaviour*, being the Fruits of True Christianity, teaching Husbands, Wives, Parents, Children, Masters, Servants, *&c.* how to walk so as to please God, with a word of Directions to all *Backsliders.*

By *John Bunyan*, Heb. 6. 7, 8.

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By *John Bunyan* Eph. 2. 5.

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22. The *Straight Gate*, or, great difficulty of going to Heaven; plainly proving by the Scriptures, that not only the Rude and Profane, but many great Professors will come short of that Kingdom.

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23. The *Pilgrims Progress*, from this World to that which is to come; delivered under the

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similitude of a *Dream*; wherein is discovered the manner of his setting out, his dangerous Journey, and safe arrival at the desired Country.

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In about 9 sheets in 12°, Printed 13 times.

24. A Treatise of the *Fear* of *God*, shewing what it is, and how distinguished from that which is not so; also *whence* it comes, who has it, what are the Effects, and what the *Priviledges* of those that have it in their Hearts.

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Published 1697. in about 15 sheets, in 8°.

25. *Come* and *Welcom* to *Jesus Christ*, or a plain and profitable Discourse on *John* 6. Verse 37 shewing the cause and true manner of the Coming of a *Sinner* to *Jesus Christ*, with his happy Reception, and blessed Entertainment.

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27. The *Barren Figtree*, or the Doom and Downfall of the *Fruitless Professor*; shewing that the day of Grace may be past with him long before his Life is ended: the Signs also by which such Miserable Mortals may be known.

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in Pardoning Penitent Sinners; Proving, that he Justifies them by imputing Christs Righteousness to them.

By *John Bunyan*, Luk. 18. 10, 11, 12, 13. Published 1685. in about 10 sheets in 12°.

35. A *Caution*, to stir up to Watch against *Sin*.

36. Questions about the Nature and perpetuity of the Seventh-day *Sabbath*, and Proof, that the first Day of the Week is the True *Christian Sabbath*. By *J. B.* Mat. 12. 8. Pub. 1685.

37. A Book for Boys and Girls, or Country Rhymes for Children, in Verse, on 74 things. By *J. B.* Pub. 1686. In about 6 sheets 12°.

38. The *Jerusalem* Sinner saved, or good News to the *Vilest of Men*, being a help for Despairing Souls, shewing that Jesus Christ would have Mercy offered in the first place to the *biggest Sinners*: The Second Edition, in which is added, an Answer to those Grand Objections that lye in the Way of them that would Believe; for the Comfort of those that fear they have Sinned against the Holy Ghost.

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39. The Work of Jesus Christ as an *Advocate*, clearly Explain'd and largly Improved, for the Benefit of all Believers, from 1. Joh. 2. 1.

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41. *The Water of Life*, or a Discourse, shewing the Riches and Glory of the Grace and Spi-

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rit of the Gospel, as set forth in Scripture by this Term, *The Water of Life.* By *John Bunyan.* Published 1688. In about 5 sheets in 12°.

42. *Solomon's Temple Spiritualized*, or Gospel-light fetcht out of the *Temple* at *Jerusalem*, to let us more easily unto the Glory of *New-Testament Truths.*

By *John Bunyan*, Exe. 43. 10, 11. Published 1688. In about 9 sheets in 12°.

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By *John Bunyan*, Psal. 51. 17. Published 1688. in about 7 sheets in 12°.

44. Mr. *John Bunyan's* last Sermon at *London*, Preached at Mr. *Gamman's* Meeting-House near *White-chappel* Aug. 19 1688. upon John 1. 13. shewing a Resemblance between a Natural and a Spiritual Birth: And how every Man and Woman may try themselves and know whether they are Born again, or not.

Published 1689. in about 1 sheet in 12°.

The Twelve pieces following were left by Mr. Bunyan *in Manuscript, and were never Printed, but in the Folio 1692. viz.*

45. An Exposition on the ten first Chapters of Genesis, &c. In about 19 sheets.

46. Of *Justification* by *Imputed Righteousness*; or, No way to Heaven, but by Jesus Christ.

47. *Pauls Departure and Crown*, or an Exposition upon 2 Tim. 4. 6, 7, 8. In about 5 sheets.

48. Of the *Trinity*, and a Christian.

49. Of the *Law*, and a Christian.

50. *Israel's Hope Encouraged*, or what Hope is, and how Distinguished from Faith, with Encouragement

ragement for a hopeing People. Psal. 130. 7.

51. The *Desires* of the *Righteous Granted*, or a Discourse of the Righteous Mans Desires, Prov. 11. 23. Prov. 10. 24. In about 6 sheets, in Folio.

52. The *Saints Priviledge* and Profit, Heb. 4. 16

53. *Christ a Compleat* Saviour; or the Intercession of Christ, and who are priviledg'd in it, Heb. 7. 25. In about 8 sheets, in Folio.

54. The *Saints Knowledge of Christ Love*, or the unsearchable Riches of Christ, Eph. 3. 18, 19.

55. Of the House of the Forest of *Lebanon*, In about 5 sheets, in Folio.

56. Of *Antichrist*, and his *Ruin*; and the Slaying of the Witness, In about 8 sheets, in Folio.

The four Books following were never yet Printed, except this now of the Heavenly Footman, *which I bought in 1691, now six years since, of Mr.* John Bunyan, *the Eldest Son of our Author; and I have now put it into the World in Print, Word for word, as it came from him to me.*

57. A *Christian Dialogue.*

58. The *Heavenly Footman*, &c.

59. A *Pocket Concordance.*

60. An *Account of his Imprisonment.*

Here are Sixty Pieces of his Labours, and he was Sixty Years of Age.

He was born at *Elsto*, nigh *Bedford*, about 1628. and about 1650 was by irresistable Grace Converted, and in 1660, he had Preached 5 Years, and then for that was thrown into *Bedford* Gaol, and in 1671, was called to the Pastoral Office at *Bedford*, being the 11th of his 12 years and half Imprisonment at 3 times, and Dyed at *London* August 31. 1688. And Buried in *Finsbury*-Ground near *Moorefields*, *London*.

Some

Of Mr. Bunyan, *and's Ministry.*

SOme Account of Mr. *Bunyan*, and his Ministry, which I Printed when I was Raising Subscriptions for the Preservation of his Labours in Folio: And now I add it here, which may also serve Now, as at first, to be Reasons for Christian People to so Encourage a Second Folio.

I. *He was a very able & excellent Minister of the Gospel, viziable to express himself, & had excellent Matter, known to all Christians that heard him.*

II. *He became thus able and excellent a* Minister *by a great degree of Gospel-Grace bestowed upon his own Soul, more than probable for that very end; for that God wrought him from a very great profane Sinner, and an illiterate poor Man, to this profound understanding the true or genuine Spiritual Meaning of the Scriptures, whereby he could experimentally Preach to Souls with Power, and Affections, and Apostolical Learning, the true Nature of the Gospel.*

III. *God's bestowing such great Grace, to turn so great a Sinner, to make such a great Gospel-Labourer, and thrust him into his Harvest, argues there was great need, and therefore without Question his Labours ought to be preserved.*

IV. *Our* Bunyan *being so graciously (by the Lord of the Harvest) thrust into Labour, clearly shews to to Us, (and may by this Preservation to future Ages) That God is not bound to Humane Means of Learned Education, but can, when he will, make a Minister of the Gospel without Man's Forecast of Education, and in spight of all the Men in the World that would oppose it, though it be above Sixteen Hundred Years after the Apostles.*

V. *Many Thousands had the Soul-Benefit and Comfort of his* Ministry *to astonishment, as if an Angel or an Apostle had touch'd their Souls with a Coal of Holy Pire from the Altar.*

VI. This excellent Operation of the special Grace of God in him, and the Gift of Utterance when he Preached, confounded the Wisdom of his Adversaries that heard him, or heard of him, he being (as it is commonly called) unlearned, or had not School-Education.

VII. For all these Reasons before mentioned, of the Spirituality of his Preaching, his Labours in Writing deserves Preservation by Printing, as much as any other famous Man's that have writ since the Apostles time.

VIII. Moreover, he hath been a Christian Sufferer, by above Twelve Years Imprisonment, whereby he sealed to the Truth he preached.

IX. Yet for all that Imprisonment, he Preached then, and there, and afterwards abroad, as a faithful Labourer for the Salvation of Souls.

X. And he was not a Man that Preached by way of Bargain for Money, for he hath refused a more plentiful Income to keep his Station.

XI. And his Moderation (or desire of Money) was as the Apostle Paul's Practice, below his Priviledge; so that he did not when he died leave much Wealth to his Family.

XII. And the Church that wants such a Pastor may find it long before they get one, and therefore ought to respect our Bunyan's Labours.

XIII. If God had not put into the Heart of some Christian, or Church, to preserve the Epistles of the Apostles to the Romans, Corinthians, Galatians, and others, we in this Age of the World should in all probability never have known that there ever were any such Christians and Doctrines, their Names and Doctrines might have been lost, and we might have Perished, & that would have been dreadful; for God mostly works Events by second Causes.

XIV. And why should any Christian People that have reason to reckon themselves obliged herein, set themselves aside from Communicating to other

Christians, and the Ages to come, the Gospel-Labours of so eminent a Minister as God so graciously honoured and assisted them with?

XV. And if these Labours (of, as I may say, an Apostle of our Age, if we have any) are not preserved by Printing thus in Folio, most of them in all probability will be lost; for there are many of them have been out of Print many years, and will never otherwise be Printed again, because of the Charge, &c.

XVI. By the late Act for Liberty of Conscience, it is Lawful now to Print the Works of Dissenters, though it was not so formerly; therefore much Danger cannot plead Excuse.

XVII. If it a good Work without Controversie, and therefore there can be no Scruple of Conscience about its pleasing God.

XVIII. There is also to the Subscribers a further Benefit in this Folio: for whereas these Twenty Books would (if bought single) cost nigh Twenty Shillings, now, as Printed in Folio, they will have them for Twelve Shillings bound in one Volume; which Conveniency also prevents Scattering and losing.

XIX. These Ten Manuscripts, which were never before Printed, would, if Printed in small Books, and bought single, cost almost the Money that these Twenty in Folio comes for, which is great odds.

XX. Not to preserve his Labours and Name, which are so great, is a disingenuous slighting or despising them, as serving them no better than a wicked Man's, that votes: Bunyan hath Preached, and freely bestowed many a good and gracious Truth, and Soul-reviving Expression; for which of them doth any of his Friends slight him? Nay, do not they rather owe him something for his Labour he bestowed on them, as Philemon did to Paul?

XXI. The Price of this First Part will be an easier purchase than of the Whole, and all in one Volume, would be somewhat too big in Bulk and Price.

XXII. There is need of Printing these Books

...Superstitions like the Smoak ... darken Protestants un... ...pure Truths of the Gospel.

...And when this First part is sold off, we ...endeavour to publish a Second Part, whereby ...is willing, may have the Whole in Folio.

XXIV. This Preservation will preserve the Name of John Bunyan, a Champion of our Age, to future Ages; whereby it may be said in the Pulpit, The great Convert Bunyan said so, and so.

XXV. If the Labours of so Eminent a Minister should not be preserved, I know not whose should.

XXVI. Antichristian People are diligent to preserve the Works of their Eminent Men; and therefore Christians should be diligent to preserve theirs.

XXVII. The chief Reasons we argue from, are two common Rules, that therefore every good Ministers Endeavours ought to be Printed in Folio.

XXVIII. By this Printing in Folio, a Man may have recourse for Satisfaction in a Case of Conscience, when his scarce Books are thus Preserved. I have given London Booksellers above twice the Price for a Book; and I know not how to get another of them sorts for any Price whatsoever.

XXIX. All these Things, or half of them, (beside many others that might be given,) being considered, I cannot see but 'tis an absolute Duty.

XXX. And lastly, (Pardon me, if I speak too great a Word, as it may seem to some to be born,) all things considered, that is, his former Profaneness, Poverty, Unlearnedness, together with his great Natural Parts, the great Change made by Grace, and his long Imprisonment, and the great Authority he attained to; I say, our deceased Bunyan hath not left in England, or the World, his Equal behind him, as I know of. And this is the ...Belief of

...Christian Brother, Charles Doe.